

Encyclopedie —

of
Theology —

by
D. Augustus Rohlf —

Halle 1827. —

C. H. R. G.

St. Louis, Mo. 1827

Dear Sir,

I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the purchase of a quantity of the same. I am sorry to hear that you have not been able to obtain the same at the price you offered. I have no objection to your purchasing it at a higher price, but I must leave it to you to determine. I am, Sir, very respectfully,
Your obedient servant,
J. C. Smith

Yours truly,
J. C. Smith

Encyclopaedia of Theology.

§ I Idea of Encyclopaedia.

Every science has an Introduction wh. in a wider sense - 1 word is called Ency.^e Introduction is divided 3 parts 1. Ency.^e in a more restricted sense
2 Methodologic 3 - Literature -

Ency.^e is 1 objective part in a science & presents the character & objects of science - It has 1 following objects. 1. to present 1 idea of 1 science
2 the various departments & 3 several characters 3. 1 relation by severally bear to 1 whole & to each other - Hence arises a 3 fold benefit of Ency.^e The student becomes acquainted with 1 object of his study - 2 he studies 1 subjects in better order - 3 he can explain 1 whole & 1 parts & vice versa -

Methodologic is the subjective part. 1 Em.^e It relates to 1 persons studying & measures 1 Ency.^e in its limited sense. Its object - 1 it gives 1 requisites of an science & the difficulties - 2 1 manner in wh. 1 several departments can be best studied -

§ II Literature.

The best work. 1 time. 1 Reformation of Erasmus, Ratio seu Methodus commendatio perveniendi ad veram Th.^m 1518. The last edition by Pemble 1782. - Erasmus gives excellently as 1 object. Theot.^m his

unicui tituli sit, scopus, ut materies, ut ra-
pianis, ut affleris, ut transformaris, in
ea quae discis." - Melancthon "Brevis dis-
positio Th^{ae} Ratio." 2^d vol of his works. Hyper-
rius, de ratione studii Th^{ci}. - Libri 4. 1756
Dannhauer Hodosophia secundum Spenerum
excellent praeface 1686. - Franke Idea stu-
dii Th^{ae}. - 1712. - & Methodus studii
Theol^{ci} 1723. - J. Rambach. der wohlun-
terrichtete Studiosus Theologie - 1787. Bud-
aei Isagoge his- Theolog^{iae}. - 1730. - Noef-
selt Anleitung zur Bildung Angehender
Theologen. - 1786. - 1818. - Kleuker Grund-
riß einer Encyc^l der Theo^{ie} - 1801. - 2 vols.

Planck Einleitung in die theo^l Wissenschaften
1794. - 2 vols & Herder Briefe über
das Studium der Theo^{ie} 1784. -

In all these works it is wanting a system-
atic arrangement. By an encyclopaedic
than Encyclopaedia - an introduction of
regular character to this subject may be
seen in Schleiermacher's Darstellung
des theo^l Studiums. - 1811. - Ge

outlines of the Hologaster. -

§ I. The object. all studies & es-
pecially of Theology.

This is all the powers of man be pro-
perly developed. The desire for knowledge

is deeply seated the soul, but it must have
a high & holy object or it becomes blind &
unreasonable. We must: ask what the object
is. — This is 1 improvement & elevation of 1
soul — we feel ourselves here restrained
& our knowledge dim. — the cause — this
the dominion of sin — it is: the great ob-
ject of our efforts to restore in our souls
the Image of God — The desire of know-
ledge but always be directed to this ob-
ject. —

encyclopaedia

all our endeavours after knowledge sh^d
~~the~~ tend to the gr^t point of moral
restoration of ^{our} nature. This can in-
deed ~~can~~ only be done mediately in
reference to ~~man's~~ departure from know-
ledge - by enlarging our knowledge
of ourselves (~~man~~) or of God. -

That science wh. most immediately
relates to this knowledge of man & God
is Theology. - To this may all other
science be made subservient. As Nat
ural Sci. by Bonnet. Philosophy by
Newton. History by J. Müller - & ~~The~~

II

The importance of Academical Studies.

The academical course is here opposed
to the literary - studies. - The latter
is conducted ~~as a~~ ~~has~~ ~~for~~ ~~intercourse~~
~~for~~ ~~instruction~~, according to fixed rules, both in
reference to the studies & the selection of
teachers. It has thus advantage that the
student cannot so easily neglect important
branches of study. -
The acad. course admits the free choice
of subjects, of the order in wh. they shall
be studied - & of the teachers. -

Both of these systems have their respective advantages, one may be better for one individual, the other for another. For the majority is a regular appointed course doubtless to the preferred.

§ III Of the value of oral

Instruction. -

The cathetical method has certainly many advantages, the teacher can be satisfied that the student really understands him. And the powers of the student are better exercised. - & the subject is brought more intimately before his mind & made his own. - The oral is here considered as opposed to the cathetical. -

When the subject is of such a nature that the materials go to speak, more than from the scholar himself be evolved as in philosophy (metaphysics), then must the cathetical method be decidedly the best.

2^d In the Cath. Method - can all misapprehensions be best prevented - by direct questions directed to the student. -

3^d This Method also brings the teacher acquainted with the student & enables him to adapt his instructions to ^{their capacities.} -
4th The attention of the hearer is also better secured -

All these considerations give the last method I decided preference over all others for all those whose minds are not already highly cultivated & developed.

The real method however has the following advantages.

1st The systematical arrangement under wh. the science may be presented. —
2^d The cathetical method can only present the particular points of a subject, & not easily present a general view of the whole — whereas the axiomatic or real method can the general view present & unfold the whole subject more regularly from its first principles — and thus the exercise the minds of the hearers with more advantage. And it is the end of instruction is the habit of reflexion & accurate thinking & examination produce. — This can in 1st instance can indeed best be done by the cathetical method, but when the mind is thus awakened & sharpened the real method becomes the most suitable. —

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The power of Reflexion is one of the most important qualifications of a student. But this must not be confined to particular points, but be directed to the connections & dependence of the various parts of the system.

3^d - Many parts of the Science may be such

§ IV

The connexion of private studying with the Public Lectures.

The Idea that private studying can render the public Lectures unnecessary would if carried out prove also that the Universities were unnecessary.

- ^{this cannot be the case,}
1. But, as every Science has so many works wh. belong to it that the student cannot have a proper view of the whole without some assistance.
 2. The character of the works wh.

Encyclopaediae. -

he needs to read & study he should previously know - or otherwise he will lose much of his time & labour over unimportant or unavoidable works -

3 Praelectiones make a greater impression on the mind than the mere reading of the same matter &c. -

5th. The whole method of Academical Life has its peculiar advantages To study with a great number the same subject must excite greater interest & call for the greater effort.

But it must not be supposed that the Praelections can supersede the necessity of private personal study. They can only direct & assist & afford for private examination of the subject offered. -

The manner of hearing the Lectures.

First whether they should be simply heard or written down - In the first, it may be said that it leaves the mind more at liberty - but for the second on the other hand that affords an opportunity of collecting materials & helps for study for the whole life. -

2^d It may be asked whether this writing down should be so exact as to attempt to take the words themselves of the Lecture - or reduced to fewer terms by the hearer - The one has the advantage of accuracy the other other of free exercise of the hearers mind. - But sometimes it is impossible to separate the ideas from the peculiar expressions in which they are conceived.

Necessity of previous preparation for Lectures

1. Produces greater interest in the instruction of the teachers & gives them more effect. - The custom sometimes to give out a synopsis of the course that the students might have

Encyclopaedia -

opportunity to think over & study the most important points. -

1 VII

Private Study -

1. Reading - 2. Writing on the subject - 3. conversation & disputation. -

1. Reading - first general - then of particular points - -

The general refers to the study of the most important works connected with the science - This should be connected with attendance upon the Lectures, and as the Encyclo^d should give the character of these works, so should the student improve his time to discuss and feel examination. -

The benefit is material that is increase of information - formal strengthening of the mind - In reading extracts & analysis should be made - by which a much more distinct & permanent idea of the works read is obtain. Besides the attention is thus also secured, & the different views of various authors best observed - and if these be collected under their respective heads, that we may ^{have} the views of the most distinguished men together respecting important points, our own views

Enoy & Lapiedee -

will be best secured & matured. And in this way these works can always be best revised & in the shortest time we can discover what for us would be of the most importance. —

It may ^{be} asked whether the matter should be extracted in the order in wh. it stands, or whether only those points which are for us the most interesting. — The first gives us a better idea of the ~~the~~ ^{the} connexion of the work it self, but the other is better for the examination of the points to which our attention is directed. —

Those books in which the connexion of the ideas is very intimate the former method is to be preferred, but in those in which only particular parts are peculiarly important, the latter is best. —

It may be asked further whether these extracts should be made & word for word or only a general view. — This depends upon the character of the work. —

In reference to the Neben Lecture or reading not immediately connected with the subjects of our studies. No Reading of a more Belles-Lettres character should be indulged in wh. is found to turn the heart & mind from the things of science.

Emancipation -

The Life of Justinian of Bernard, Chrysostom
written by Meander - The life of Lavater

Meander's Denkwürdigkeiten mit dem
Kaiserin Gräfinne B. Thiel. by Meander -
Macheneke Reformation History. -

are among the works recommended
for the general reading of the students. -

With respect to the Periodical works
he recommended that they sh^d not
be read before the views & powers of
the students were considerably matured.
Because they are so much under the
influence of the Zeit Geist. - & repre-
sent the subjects upon which they
are so much influenced by
the systems & modes of thinking which
happen for the time to predominate
that it is almost impossible in them
to find those views which are likely
to prove of permanent character. -

Whether the primary sources
of knowledge of any subject, or the
helps should be perusally studied.
The latter has the advantage of sav-
ing trouble, the former of render-
ing our views more correct & firmly
fixed.

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Let any man attempt to form his opinion of Plato's Phil. from the numerous works wh. have been written on this subject instead of reading Plato's himself, & he will find that he accomplishes his task very imperfectly. — Neither can any relation of the character of the writings of the early Fathers make the impression which the reading of these writings themselves would produce. — Time however cannot be taken to read all the works of this kind wh. would be desirable. Let however at least a few be read, such as the following. —

Chrysostom's Homilies —
Augustine's De civitate Dei —
The Apologies of the Fathers

Calvin's comment. on John & Romans —
Luther's on the Galatians. —

Calvin's Institutions
Luther's writings —

Encyclopaedia

Our Reading however should be so conducted that not only our information sh^d be increased, but also our minds be improved & exercised. — This can only be done by cultivating the habit of careful reflexion upon what we read. —

Whether it be better to read many or few Books? For the Phil. it is advisable to select some few important works & study them well. When his views & judgements are matured he can lay important works down his notch. —

6

Partly material partly formal. — as it gives the subjects or materials & also the principles for using them

Literary conversation & disputation.

This is one of the ~~best~~ means of awakening & rousing the minds of young men. — This advantage has always been acknowledged & the Biography of distinguished men contains many evidences of the benefits wh. flow from it. — The thoughts are more firmly fixed, the expressions become precise, & our minds not only improved but our views & ideas much increased.

Encyclopaedia
in the
more restricted sense.

§1. Idea of Religion. —

Theology the Science of Religion. —

Religion may be considered as the contents & Theology the form. —

Before explaining what Theol. is, we must ascertain what Religion is. — Religion may in a three fold method be explained
1st from the Etymology of the word, &
from history, & from the nature of man.

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If we refer to the first we shall find that the idea of Religion among the heathen according to what Cicero says De Natura Deorum, is derived from that of ~~religionem~~ ^{more observance of ancient rites.} a religens, the re-
petition & observance of what the Fathers have
dictated to us in reference to the worship of God.
The Christians had a deeper idea of
Religion & therefore gave me another
derivation as Latetius - from religare -
that wh. binds us to God. -

2^d Historical Idea or meaning of the
word -

3^d Method the only proper one, in
this way we are led to see what is the
essence of Religion. And if we endeavour
to discover any thing in the soul wh. does
not come within the territory of Religion
we shall find that none such exists. - There
is a religious dependence (thinking) as well
as, feeling, & willing. - And nothing ~~not~~
in the external ~~world~~ life should be
excluded from its influence. -

The feeling of dependence upon a
superior Being is the first element
of religion. -

Encyclopædæ

What is the ground of our consciousness of this dependence? It consists in, the conviction that our Spirit is related to God. — so that we ^{have} in ourselves the consciousness of the divine existence. God has placed in our nature the evidence of his being, that at the same time we are conscious of existence we are also conscious of dependence. — It lies therefore in our very nature that we are convinced that our very consciousness of the existence of God, & have the same evidence of his existence as of our own. —

It may appear from what has been said, that we might have a more natural religion ~~than~~, which results from this constitution of our nature. —

Hence in fact Religion is divided in that to wh. we without any revelation lead to our own feelings & reason. And into "Positive" or revealed Religion. —

It may be asked however whether there is any such thing as natural Religion in this sense? By no means, for altho' the Principles of religions lies in our souls yet they are enwrapped, evolved only by some thing external or objective. And every man is brought from infancy under the influence of the opinions prevalent where he may happen to be born. Hence his Subjective religion, or his religious feelings

Encephaloëdix.

are evolved in proportion to the vapoural
=ness of the circumstances in wh. he is ~~the~~
placed. There is therefore no more a Nat
real religion, than in this sense there
is a Nat. Philosophy. - Tho' this may be the
case, yet we can have afterwards dis-
tinguished what is from the constitution
of our nature, & what comes from posi-
tive communication. Yet in this dis-
tinction there will be always some-
thing arbitrary. For we cannot know
how our religious faculties would
have evolved themselves without the
influence of what is without ourselves.

It is the fact that we need this in-
fluence for all our faculties - but if
a man was without any such in-
fluence left to arrive to maturity, he
would continue in the state of the
lower animals. -

Thou wh. has said we see more correct
by what we are thinking of this feeling of
dependence upon God. - That it lies
~~that~~ like all other original facul-
ties in our souls, but is only so far
& in such a particular way evolved
as the ~~the~~ opinions or positive doc-
trines by wh. we may happen to be
surrounded -

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From what has been said it is easy to explain that among the Heathen & even among Greeks - that the existence of a Power to which the Gods themselves were subject

of Theology. -

As the Wissen or knowledge of religion & the subjects connected with it. - and hence is the science of Religion. - The regular arrangement of the knowledge furnished, pertaining to, the religious faculty. The words science strictly speaking can only be applied to Mathematics & the demonstrative Philosophy - but when used merely for subjects which admit of such an arrangement that the principal points can so be placed as to derive light & be regularly connected with those of less importance, ^{then is also} ~~In this sense is~~ Theology a science. -

To religion belong various classes of subjects & hence there must be various disciplines of Theology. -

1st of the truths of religion & the doctrines. - Hence the Dogmatick. -

2^d the duties resulting from those truths hence the Ethick or Moral.

as these doctrines are not derived from our own religious faculty so must

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we give our attention to the sources
of our knowledge upon these points.
viz - the S. & Home

3^d The exegesis becomes a necessary
part of Theology -

4th To observe the manner in which
Theology & Religion has existed & man-
ifested itself in every time gives rise
to the necessity of Church History. -

5. - To communicate our religious
knowledge & experience to others gives
rise to Pastoral Theology.

§ The relation of Theol. to Religion.

Two questions: whether Religion can
exist without theological knowledge?
can this be case any in the individual?
from ^{what} has been previously said. That it
is evident that the development of the
religious feeling cannot occur without
knowledge - This knowledge is generally
afforded by the catechetical instruc-
tion we receive as Christians. -

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It lies in the very constitution of our nature that all our original faculties should be developed in the same general way, hence knowledge is as necessary here as in reference to other faculties. — And this necessity as it obvious in the case of the individual Christian so it is also necessary in reference to communities in general. And hence arises the necessity of the rigid learning for those who assume the office teachers for the people. — For as the religious principle is developed other things being equal, in proportion to the correctness of the theol. knowledge they possess — and for the theol. himself, in every department of theology exegesis, dogmatics &c. be of the greatest practical importance. —

It may further be asked whether theology can exist without religious feeling. — Originally this cannot be the case, for from this feeling arises all prescription of the necessity of theological knowledge. — But this knowledge, having being formed or revealed it can certainly ~~have~~ be communicated without any great amount of religious feeling. But we must make a dis

distinction between the mere logical knowledge of theological truths & that living knowledge wh. results from the experience of these truths. The former is no true knowledge - for all true knowledge results from experience & this is universally true. For those who know nothing more of a mere natural object than that wh. a description can give without having himself seen it, can have no real knowledge of it. - No description can give the blind the clear idea of light. - So also in theology - he who has no experience of what holiness is - or what sin is - can have no real knowledge of these subjects. - Hence we must admit - the mere speculative knowledge of religion may exist & be transmitted without religious feeling but the true knowledge of these truths can exist no further than our religious experience goes. -

Cassius & Luther have expressed the same views. - So Melancthon. The older theologians generally were far more convinced than most of the

modern are of the connexion between
theol. knowledge & experience -

of the Christian Religion
all other religions have for their
main principle belief in God & of
the laws wh. he has given, & by the
observance of wh. man is to be
saved. - The truth contained
in these principles the Ch. Relig.
^{admits,} but its main principle is the
doctrine of Redemption. - and con-
stitutes its peculiarity - and
this doctrine supposes a knowledge
of sin - wh. alone makes us sensible
of our need of a Redeemer - and
thus we see how the M.T. Pre-
sophase the Old - wh. was designed
among other things to produce this con-
viction of sin. -

The first step therefore in religion
is the knowledge of sin - wh. indeed
can not be produced without an in-
spiration of Holiness & that can only
be admitted as Holiness in us, wh.
consists in the love of God governing
every thing in our hearts & lives. - So
that in the knowledge of Holiness lies

the source of true religious knowledge.
In our self examination therefore the
question, relates not to our external
actions alone, but especially to our
thoughts & feelings - to see whether
these are conformed to the will of
God. - The moral character of man
being decided by the state of his
feelings - so also we must refer
not only to the sins of commission
but also to those of omission. - and
thus we will be led to see that
our sins are innumerable - & con-
sequently our guilt is proportion-
ably great. The common objec-
tion made to this view is, that
we are chargeable with our sins
of weakness - i.e. those wh. result
from the feeble state of our moral
state. - But are we forced to com-
mit these sins? If so, we are not
free. For the liberty requires that
we sh^d by no desire either to good
or evil, be forced or constrained to
act. (21) -

This consciousness of sin, is manifest
ed in the O.T. or more properly speak-

ing they served to produce it. 1st By the revelation of the Holiness of God. 2nd By the doctrine wh. demanded the theocratical system of the O.T. of our dependence & responsibility to God. 3rd By the institution of sacrifices - (also the Law of

another feeling of the human heart is the longing after deliverance from sin & its consequences & the hope of such deliverance. But this has no foundation wh. can give any thing like certainty without a historical Revelation. —

The Gospel therefore addresses itself to the deep seated necessities of the human heart. — These sense of guilt & desire of deliverance. — These necessities are by the Gospel more clearly brought to light & then satisfied, as a remedy is provided for the guilt & sin of man. — These objects are affected by the revelation of the character of God in I. C. by wh. our sins are made more manifest. & our desire for deliverance called into livelier exercise. — 2nd By the doctrine of Redemption. 3rd By the Promise of the Holy Spirit

Through these peculiar features of the Christian religion, satisfy the religious necessities of the human soul, and the perfection with

Exegetical

it does this is a proof of its truth. —
Those who have their religious feelings
sufficiently awakened to appreciate
its value. —

Besides these internal peculiarities
are others of an external character,
as the certainty of the historical
facts upon which it rests. other religions
rest upon tradition & mythology —
Here, the genuineness of the writ-
ings, & of the books containing their
testimony. Particularly important
is the genuineness of the historical
Books — with respect to these no rea-
sonable doubt, can arise. — And con-
sidering how many apocryphal
gospels were published, it is an evi-
dence of a peculiar care of Providence
that the four genuine admit of such
satisfactory proof. And even if in our
Canon some books were not genuine
still our religion would not be de-
stroyed. As some unquestionably genuine
still remaining we sh^d have a rule
by which to test the contents of the
others. —

Another point worthy of remark, is
the power & willingness of the Apostles
to proclaim the history & doctrines
of Christ. With ~~the~~ other religions the

records are much later than the time at wh. the revelation is said to have occurred. The Apostles were the constant companions of H., & witnesses of his works -

and those wh. were not apostles & perhaps not eyewitnesses, yet the groundwork of their statements upon the testimony of eyewitnesses.

As the sacred writers had the ability to relate the truth, so had they also were desirous of speaking nothing but the truth, as is evident from every manifestation of their character. —

8^d Christ & his apostles have confirmed their testimony by miracles & prophecies. — and the narratives founded upon the testimony of eyewitnesses cannot with any shadow of reason be treated as mythical. — They are not practically but simply & historically narrated. — The history of other miracles ~~and~~ is very different from that of the sacred writers, as in the case of Pythagoras & Apollonius. Iamblicus the historian of the former

wrote sent^d after him. — & so of the
other also. —

§ Christian Theology. —

The leading doctrines wh. the follow-
ers of any Religion, make as the foun-
dation of their religious experience
must also constitute the leading
principles of their Religion. —

In the Christ. Religion the principal
doctrines, those on wh. christian
experience is founded — are 1. That
an by Christ an infallible revela-
tion of divine truth. 2. That the
true nature of holiness is also by
him made known. 3. That to con-
form himself to this holiness is
the great object of his being. & 4.
That only through the Redemption
wh. is in C^r. can this be accomplish-
ed. —

all christian Theol. must recognise
these points, & if they be neglected
so does the Theol^y cease to be Reli-
gion & very easily also cease to
be religious —

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§ Exegese -

It that science wh. develops the religious sense of I.C. upon the dogmatic & moral are founded. It includes, 1. Hermeneutic - 2. Bib. Philol. 3. Bib. Hist & Archaeology - 3. Kritik & Einleitung. -

§ Hermeneutic. -

This is general or particular. - The question arises how are we to understand a certain author? -

What we speak or write is a translation of what we think. & of course others must come to entertain the same ideas. To attain this. They must first understand the language in wh. we speak or write. & 2^d the laws of thinking which we operate on the minds of the writers. -

It is necessary also to have correct historical knowledge of circumstances in wh. the writer writes or speaks. For the mode of thinking of a writer is modified by the circumstances in wh. he lives. By this disposition &c - I see therefore the better understand what the author writes, the more accurately I am acquainted wh. all the circum^s wh.

operated upon his mode of thinking.

The same remarks refer to the language also, as this is modified from time from various circumstances.

From the knowledge of these two points we arrive at the historical sense of the author we read. —

Thus in reference to Plato we must have a gramm. lexicograph. knowledge of Greek — & of the state of the language at his time. But this is not sufficient. We must know the circumstances in wh. Plato lived, the opinions prevalent at his time. — &c. — — —

All that has been hitherto said applies to the Interpreter of the Bible. & we may say that he must follow the same principles wh. the Interpreter of other books. — But here it must be remarked, that in order to understand any author, we must know his mind & be able to enter into his feelings. — We must have his spirit. — This however is not always easy to effect. We must for this have a sympathy with the author. — Who can understand Plato, who is destitute of a philo-

sophical spirit. one who is entirely dull & prosaic can not easily understand or explain a Poet. — Thus also to interpret a religious work, we must enter into the religious feelings of the author. — An unreligious man can not a religious communication understand. — Further than the religious feelings of the author are imposed into the reader.

These remarks apply with peculiar force to the S.^t as the religious character of the sacred writings are altogether peculiar. The doctrine of depravity, of redemption, & sanctification operate so powerful ly upon the minds of these writers that unless they operate also upon us we can not enter into spirit not properly understand what they write. — I Cor. 2. 14. — How can a Deist understand Paul when he says that *ὁ ἄνθρωπος ὁ θεὸς* testifies with his spirit that he was a child of God. —

Hence follows the general principle that the Bib. Hermeneutic must as much as possible be imbued with the spirit of the Gospel. —

The necessity of the influence of the H. S. to understand the H. was denied by the so-called orthodox of the Lutheran Church in the beginning of the 18th cent. who opposed themselves to the schools of Meier & Francke. They maintained that the H. could be as thoroughly understood & as well preached by those who knew nothing of the spirit of prophecy & as by the most pious. - Fesht & others belong to this class.

Spener opposed himself to this class of writers, & taught that as the proper views of truth depend on the state of the heart, the truths of the Gospel & only be understood by those who were inspired by the spirit of the G. - In his Doctrinae zwei Missi he says that he had a distinction between the true spiritual perception of the truths & the mere literal import of the words. -

Stauffer in his Tract De inter pretatione H. unice historica op- ponit hunc view. - He takes the word historical in a more limited sense than we do. -

The 2^d division of Her menagerie -
is Biblical Philology. - & in-
cludes a knowledge of the Heb.
& Chal^{dee} for the O.T. & the Greek
for the New T. -

Here it must be remarked, that
when men obtain new ideas &
feelings. They either must avail
themselves of words already in
use, & apply them in a new
sense, or they must form new
words. Thus in religious matters
& in the communication of re-
ligious knowledge to those who
speak a different language affords the proper
expressions that must ever
occur. - This was particu-
larly the case at the commence-
ment of Christianity. And St
& Apostle, as they greatly enlarged
the views of the Jews in divine
truth, ~~then~~ were obliged to give
the terms in use among the
Jews, a deeper & more spiritual
sense. This was the more easily
affected as the doctrines were

Thus the word *paradoxical* is made
of the real nature of Christianity.

to mean nothing more than the
entrance of a man into the num-
ber of Christians. to also ~~6088~~ is repre-
sented as having only the Jewish idea
attached to it. — 1 Cor. 2. 18. 2 Cor. 1. 12. This
word is used in reference to the Greek Phi-
losophy. See 1 Cor. 3. 4. — Equally unsatisfac-
tory is the explanation of Holiness by
Teller who makes it nothing more
than Reformation. — To live after the
spirit, a reasonable mode of life. —
From what has been said, we infer
that the Bib^l Philologist must have
imbibed the spirit of the sacred writ-
ters to be able to take their words
in the sense in wh. they intended
them. —

3^d of the Bib. Antiquity & —
We must remark that no part
stands perfectly isolated, but to be
properly understood other parts & the
course of history ^{with} wh. it is connected
be taken into view. — Hence Bib^l
History cannot be particularly studied.
History whether general or of an individual
cannot be understood unless the object
so to be speak, be properly comprehend-
ed. Thus the whole of the economy of
the Jewish People had for its ob-
ject, to prepare the way for the
coming of X^p. We therefore retro does

recognize this object, cannot understand the history & institutions of the Jews. — None such is in a situation, to appreciate the relation which the most important circumstances & persons conspire in this history bear to Christ. —

Antiquities & Geography are important to bring us in a nearer acquaintance of the People. — and enables us to explain & defend many things wh. we could not easily otherwise do. —

4th. Criticism & Introduction. —

These have for their object, to make us acquainted, with the external & internal state & history of the N. T. —

The Introduction, 1st attends to the genuine reading — This is the lower criticism, or the genuineness of the Books — or higher criticism. or 2^d it teaches the origin, author constants object is. 3^d the comparative importance of each particular book, & its relation to the others, or in other words, the particular object or design of each book — as of the Historical books: &c. —

Besides these the author of such an Introduction should have a clear view of the real nature of Christianity. —

We come now to the history of this department of theology. —

and first of the history of Hermeneutics. In the early ages of Christianity no fixed rules upon this subject. And hence, various modes of Interpretations soon arose. See Rosenmüller De Interpretatione. — & Meyer Geschichte 4 500.

In connexion with the true historical crit. we can remark three false methods of Interpret. 1. &

2.^o Allegorical, 3 Philosophical.

The early Christians followed either the Jewish, or Platonic principles or merely the impulse of their religious feelings. — and from both were they led to the Allegorical method, which prevailed not only among the Alexandrian but also in the Palestinian Jews — the latter called it Αλυσιν. and Christian feeling when uncorrected with proper information would be apt to lead to this fault. By procuring a desire of having some sensation ^{at} the most important Interpreters of the 1st cent who followed this plan were the Alexandrian Fathers particularly Origen. who made every where the distinction between πνευματικόν & σωματικόν.

See D'Gérarde de Alexand^e exegesis. School
Barnabas' epistle is one of the most
remarkable examples of this method.

This allegor^e manner, spread among
the Greek & Latin fathers as Augustine
& Ambrose. Yet the Gram. & Hist. me-
thod was followed also, as the Antio-
chian fathers, Chrysostom Theodoret
& among the Latin Hilary. —

In the Middle ages the Gram. hist.
method was almost entirely. And
the Allegor. or the Statistical was
constantly followed. The latter wh.
consists in interpreting according
the statutes of the church was almost
the only one adopted in the Romish
Church. — This gave rise to the Glossa
the first of this kind was by Balla f.
Strabo in the 9th cent. — Some adop-
ted a simple others a four fold sense
of the words: as 1^o the historical sense, 2^o a
dogmatical 3 allegorical, 4 tropological
& anagogical — which gave a spiritual
practical sense. —

The Reformers restored the gram. hist.
Interpreⁿ especially Calvin & Beza,
& the Reformed have been more dis-
tinguished than the Lutheran. Before
this Laurentius von Balla a catholic

had adopted the same. And Erasmus, also, distinguished himself in this respect. — In the 17th cent. this method lost much of its robust among the Lutherans but among the Reformers & especially the Arminians the gramm. hist. method prevailed.

In the middle of 18th this method was restored, as by Hennemann in Göttingen & by Grotius & Clericus — a new period commenced with the Ernesti & Sander. But Sander took a very injurious course, as he endeavoured to explain the N. T. from the usage of the Jewish & Heathen writers without explaining it sufficiently from itself. — The Estete more his followers neglected almost ~~was~~ entirely the peculiar spirit of the N. T. —

Thus one of the most essential features of the gramm. hist. interpretation was lost, as it is essential that every author should be explained through himself. — Towards the close of the 18th the Philosophical method was introduced especially by Kant & Fichte who wished to introduce their peculiar philosophical views in the N. T. Kant's Religion innerhalb der Vernunft & Fichte in his Andersung &

Ernesti approved these in his Opuscula Philog. - This method was also
cited by the Rationalists with the
great B. A. who desired to remove
the doctrines wh. they would not
believe. - Thus the miserable book
of Barkst. Dis Bibel in Volkstoum. &c.
later Rationalist have rejected very
properly ~~rejects~~ this method. especial-
ly De Wette. They say fairly that Christ
& his Apostles as other ones were not
removed & above the religious errors.
But not desiring to weaken the
faith of the people - they in their
popular instructions gave the same
forced interpretations as others. -

On the latest times is the state of Her-
meneutik is such as to be likely ^{to be} the
most useful - as by many the spurious
feelings of the interpreter are recognis-
ed as essential. The exercise, also, from
the more accurate distinction between
the essential & unessential has become
restrained. -

2^d We come to The History of Biblical Phil. — See Oreger's Geschichte — Gesenius's Geschichte der Heb. Sprache and Fischer's Prolegomena.

In the early cent^s there was no accurate knowledge of Hebrew & Greek — Origen & Jerome form the most important exception. Jerome was more accurate in his Heb. knowledge than Origen. among the Greek Fathers Theodoretus was particularly distinguished for his grammatical attention to the Greek.

In the Middle age the Grammatical study of the Heb. was revived, one of the most import^t works of this kind is that of Elias Levita, these works followed the method of the Arabians. —

among the Catholics very few understood the Heb. only some few Jewish Proselytes — as Nicolaus de Lyra,

The first among the Christians who studied Pellicanus Rubricanda de modis in Basl 1503 especially the Gramm^r of Renschlin 1516.

The Protestants paid much attention as Buxtorf, Witsius, & other Hollanders — These generally studied after the Jewish method a new period commenced with renewed attention to Arabic, as by Albert Schultens in his Institutiones ad perscrutanda Ling. Heb. 1638. — & in his commentaries — The application of the Arabic to the explication of

77
The Heb. was soon carried too far. J. D. Mich-
elis went as far as to overturn the current
meanings of the Heb. — The proper one —
that was proposed by Rosenmüller &
Gesenius. Thus the labours of these two
latter the Gram. & Lexicon. have been car-
ried near perfection. —

In respect to the Greek, in the cont. the
pure the Refor. the accurate study was
revived by Greeks driven out of Constan-
tinople, into Italy. —

In Bib. Literature Graecus desired to
bring the classical literature and among
the Reformers Beza whose commentary
is the most philological —

In the 17th cent. the Greek philolog. commenta-
ries became more progress, tho' their
views were not always correct. Many
maintained the utter purity of the N.T.
as Pfischer, Schmiedt &c. Others endeavour-
ed to prove that it was full of Hebra-
ism. Plamford - 1702. — and Pop de Heb.
N.T. The phil. interpretation requires
a better opinion of the Greek style of the
N.T. —

18. Planck de vera natura Græcæ N.T.
Got. 1810. —

The later authors assumed a three fold
element in the N.T. 1st the Rabbinical &

aramaeans wh. by Lightfoot & Schaetgen.
has been particularly illustrated

2. Classical Palletio. Raphael - observa-
tions. -

3. Hellenism That is what there the
macedonian dialect & the as peculiar &
characteristic was introduced in the N.T.
these observations von Josephus by Leitz
and from Philos & Loeschner -

The Interpreter must have reference
to all these, the Lexicons most impor-
tant are Schlenker, Whal, & Bretschneider.
Gronov. Minor & -

Whal neglected too much the arama-
an - Bretschneider the aramaean &
classical in his second edition. This will
probably be corrected & Dr Winer's
2^d Edition some improvement has
been made -

History of Biblical Hist & Archaeologic.

The Bib. Hist. includes the Hist of the Jews
& of N.T & the Apostles -

with respect to the former we can go
back to Josephus. - ~~his~~ Antiquitates Judi-
bring the Hist to the time of Nero. -

Learned works on this subject first ap-
peared is first in the 17th as by Prideaux
in his Connections - Wankenstein's Divine Lega-
tion - Chandler's History of David -

71. Hef Geschichte der Israeliten 1^{re} Aus. 1778-81
The Hist. of the Jews in the Bible has been
in later times much attacked.

The works of the Oriental writers must
be employed to give a good history of
the Jews. —

In reference to the Hist. of The N.T. — in early
times the history of Christ was not particular-
ly attended. The work wh. is of most interest
is the Lebensgeschichte Jesu von Lef 8 edition
3 vols. — The history of the apostles was
treated in the same manner. — Cave's Antiqui-
tates Apos^{cae} & Lange Hist Pauli. —

In works of this kind the author sh^d first
arrange all the facts in chronological
order, wh. is very difficult to effect. — 2^d
the employing of all the knowledge
of antiquities & ancient history wh. are
proper. — 3^d exact physiological remarks
to a full & clear view into the true
nature of the Christian religion. — That
a proper view of the love & wisdom of God in
the great work of Redemption may be pre-
sented. —

The defence of Christianity is intimate-
ly with this department as the Apologist
has for his object to establish the historical
truth of Christianity upon historical ground
see Heubner's Geschichte der Apologetik. —

The defence of Christianity from the time of Justin to that of Origenes - in the 6th was not entirely historical, but the authors of this the 10th period of the history of the Apologists, availed themselves of various sources of proof - The principal opposers of it were Celsus, Julian, Porphyry - The most interesting works in defence of it are Augustin de Civitate Dei. -

The 2^d period is that of the middle ages - The polemics of this time were directed against Islam & Judaism - see Be Martini Pugio fidei adversus Manichaeos 2^d Ed. by Carpzov. 1687 This work is without order but important. -

The 3^d Per. from 15th to 17th. Licinius an Italian defended Christianity ~~defence~~ against the Infidels of his age & country principally by the help of the Platonic & Eastern Philosophy. -

4th Period from Grotius to the 19th. Grotius first appears to have a clear idea of the Apologists - in his Veritate - In this period the Eng. were principally distinguished as since the time of Charles II. Infidelity was so common in England, see Butler's Analogy - among the German authors of this period Leipziger Religion - is the best. -

History of Criticism & Introduction

The lower criticism was by the Jews in 3^d cent. by superstitious men prosecuted. Among Christian Rigen & Jerome were principal who attended to this department. -

after the restoration of literature the first crit edition appeared in 1526 by Bomberg. - in Venice - The first great edition of the N.T. in 1506 in Alcalá by Jimenes. Biblia Complutensis - Then that of Eras mus in 1516 - In later times for the O.T. the edition by Kennicott in 1759 is the most important. - In reference to the N.T. Griesbach has effected most. -

In reference to the Higher Criticism, ^{this} arose of course from the view of the H. as inspired wh. gave rise to important question what books are intitled to this claim. Luther doubted upon dogmatical grounds of the authority of the books of Esther, of the Wisdom of James & the Apocalypse. Spinosa in his Tractatus Theologicus Politicus 8-10 was the first who attacked the H upon critical grounds. He maintained the O.T. was collected (the Pentateuch included) in the time of Ezra - The most important work is by R. Simon - Hist^y of the O.T. - & also of the N.T. -

an new era began with Lemmer Abhandlung Der hebräischen Schriftart und der hebräischen Grammatik. Lemmer had

a great tendency to scepticism - Many follow
his example, so that greater partiality
was manifested against the genuineness of
the sacred writings than was ever manifest
^{in their favour} ed. Many demanded not good grounds
for the respecting a book, but ~~unanswer~~
able arguments in their favour & laid
not the least weight upon traditionals to De-
Wette in his Einleitung ins A. T.

Soon after the time of Luther theological
questions were mixed with this question -
& as Wolf respected much of Horner, &
others much of Cicero & other classical
writers, the same principles were applied
to the Bible -

§ Of Systematic Theology. -

Under this title are included Dogmatic &
Moral. The first question here as before
is, what is the primary element of religion?
In every man there is some one strong religious
feeling which governs all others. Without
the limits of Christianity this leading feeling
is a consciousness of dependence upon a su-
preme Being as law giver. - In Christianity
this feeling remains at the foundation
but connected with it a consciousness that
the Christian thro. redemption from guilt
& power of sin has obtained, so that when
he believes in it he can be freed from this
guilt & power - Hence it this Christian feeling
from all others distinguished

The dogmatic presents the ideal of the religious consciousness - as giving the character of the lawgiver & the law - The opposition of the heart to this law - & the doctrine of Redemption - In the latter the Locis communes - the principal doctrine de lege et peccato & then de redemptione.

In reference to the Moral, it is to be remarked that no principle is sound wh. does not represent morality as dependant upon religion. & make the great motive to moral duty the Love of God. - where this motive does not operate - improper motives will - such as pride of virtue, or mere expediency - But because virtue produces happiness is not sufficient we must practice virtue because there is an essential distinction between good & evil & that the former proceeds from God. Hence Moral must depend upon the Dogmatic - & the two form one great whole - as Faith & Love. - When a man commences a religious life, he finds on the one hand that wh. must regulate this life - hence the dogmatic - & on the other hand, with this religious life there is given a moral sensibility wh. scientifically ~~into~~ presents

is forms the Moral. —

The dogmatic may be divided into the following species. —

- 1st The Biblical, wh. derives the doctrines only from the simple expressions of St. —
2. Ecclesiastical dogmatics wh. presents the doctrines as held by a particular denomination.
3. The critical philosophical & dogmatic which represents the reason of man as the rule of faith & takes only from the St what appears to accord with reason —
4. The scientific biblical dogmatics, wh. reduces the doctrines of the Bible into a system & endeavours to defend them from all the objections. —

On Moral — we must distinguish, the casuistical, as the Moral properly does nothing more than present in general the principles of duty — but the casuistical proposes particular cases & gives the counsel a christian^{to} pursue — & the eclectic which prescribes the means to be used in the promotion of virtue. —

§. History of the Dogmatics

This history as far as regards the early ages is called Dogmengeschichte. —

Rosler Bibliothek der Kirchenschriften
Müncher Handbuch der Dogmengeschichte
On a piece to the later times see —
Planck Geschichte der ^{und} Erbschaft, des Laus

apostrophe & Holm.

Hettmann's Pragmatische Geschichte d. t.

In the early times (Kt) and lived in the mind consciousness of the divine truth without much reflexion upon these truths themselves. The dogmatist became more any as Heretics appeared whose opinions were felt to advance to piety. Since then particular doctrines were discussed - as the doctrine of the Logos, & Person of Kt - by those Alexandrian

Ripens Libri quantum de principis

Augustin de civitate Dei. —

2. The 2^d Per. to the 8th - Collectores sententiarum. — It was customary in this period to ^{compile} works from the Fathers.

Isidorus Hispalensis was the most disting.

3^d Period that of Johannes Damascenis. who endeavoured to present a regular dogmatik in the 8th Eklogas etc. etc. etc. etc. etc.

4th Period that of The Scholastic, who received the dogmatik to a system, & endeavoured to defend it by the Aristotelian Philosophy. They derived their doctrines not immediately from the Bible but from the Fathers. — The most distinguished of these was Thomas Aquinas.

5th Period That of the Reformers. There from aamental principle was the sufficiency of the Bible - rejecting at once the tradition & speculation. They made the doctrines most essential to piety the most essential in the dogmatick viz. the locus de lege & peccato, & de remissione peccati. —

6. Per. Protestantish Scholastic. The Prost. Theologian lost more or less the power of vital piety & hence began to treat Theology in a dryer & more scholastic manner - Many of them indeed who were real christians were obliged by the Polemic to depart from the simple method of the Reformers - This method was opposed however in the Lutheran church by Calix & Spener. —

7. Per. Of free Inquiry. — Since the miracle of the previous cent. the theol. confined themselves up to the Symbolical Books. & said they wished from the Bible without reference to the earlier system to form their own systems. Many went much farther & hence a new method of treating dogmatick arose - & the rule faith was no longer the S.L. but human reason. But the difficulty was that what was meant by reason was never properly defined. — At first two very different faculties were included as the religious sense of men, by wh. man is conscious of the existence of God - the difference

between good & evil - & freedom - & 2^d the power of reflexion - or the faculty of reason. These are very different yet were included under the idea of reason - Of we say therefore that reason must decide upon divine truths, we must distinguish between Reason & say wh. is to the judge. The latter can be no means the truth established. With respect to some truths men say that reason is in favour of them, as of liberty of the will - but even here the reason properly so called does not do this, is rather the inward feeling of wh. we speak. With respect to other doctrines as the deity of x^p. & miracles - here reason is said to be against them - but reason is not the inward religious feeling, but merely the opinions of men founded upon experience.

July 29th 1829

From what has been said it follows - that when it is said revelation is to be submitted to the judgement of reason, we must say whether we mean the faculty of reason properly so called, or the inward religious consciousness - and in reference to this latter we must maintain that no divine truth can upon the mere opposition of this feeling be rejected, as we find that this feeling is too often perverted & blinded by sin. How incorrect for example, are the notions & feelings of men respecting God. We have many truths

of revelation is to be tested it must be after long experience of its conformity or non conformity with our religious constitution.

It is has further he said that these truths must by "the sound or healthy reason" be brought to the test. Then it is admitted that reason is not always sound, & it may be asked who has this faultless reason? Who is prepared to arrogate this to him? & if we had no better criterion of truth :: that this we sh^d be led to universally scepticism. — which is indeed in itself impossible — for he who is certain that he knows nothing certainly, is in opposition to himself. — Besides is it possible for man to live without something wh. admits as the true? — & every one regulated his conduct by what he deems to be the true, he must have some principles of wh. he recognises as truth. But some say that we can have a certain knowledge of what is merely moral & practical, but not of what is theoretical or metaphysical. But the two hang so intimately together that they cannot be separated. There can be no certainty in morals unless we admit there is a God — if this we admit he must know in what relation he stands to this being & other such truths.

It may be asked what is the ground of the weakness & insufficiency of reason in

reference to divine truths. We remark
that the feelings of men - regulate his
views - & if our feelings be not be perfect
by pure our views cannot be perfect.
No one but it was free from sin, & he
alone had a perfect knowledge of di-
vine truth. & therefore the views of all other
men are only so far correct as they cor-
respond with those of it. In this way the
family of man, propose that after wh.
all men are seeking. That is - an infalli-
ble criterion of the sound & unsound
reason - of truth & error in reference
to religious truths.

§

De Wetters Litterlefsra
Staudelin's Geschichte der Litterlefsra
Staudelin's Geschichte der Moral seit der
Mißverfassung der Mißbräufungen

In the history of moral we see
how intimately the moral & faith
are connected. Whenever the latter is
perverted the former becomes so also.
In the first cent. - when the dogmatism
was not reduced to a system so also
the moral was formed into a regular
theory

we notice in this Persecution & Norms of moral — 1st the asceticism, or monkish
see Com. on the 492. — wh. was prevalent among
the Jews in a certain extent. — Many
Jews who did not enter fully into
the doctrine of redemption were led in
to this erroneous course. And the mistake
that morality was something external
rather than inward holiness. — 2^d was the alexan-
drian influence from the alexandrian Fathers
who ~~were~~ had previously to their conversion
had studied the platonic philosophy, which
they intermixed with their subsequent christian
doctrines. — This affected their views of morals
they they placed for example sin in the
affairs of influence of the body. — The source of
moral good the bible represents the love
of God — & of evil the love of ourselves — mak-
ing ourselves the end of our actions & wishes
This gives a much deeper view of sin, than
that adopted by these fathers. — 3^d was the
method of Augustine wh. was distinguished, by
acknowledging the love of God as the source
of moral good, & sin as the want of this
love & the effort to free ourselves from the law
of God & regulate our conduct according to
our own view & wishes.

The second period of the History of Moral is
that of the Catholics.

The chief doctrine of Catholicism regards

The external Church. I proceed upon the principle that it intended to found an external theocracy as that of the Jews & therefore regarded only those as Christians who were in communion with this Church - They did not recognise it as the real head of the Church, they had a visible High Priest & outward Priesthood &c. - From this proceeded all the evil of this system - The individual Christian could no longer search the truth for himself as the Priesthood was the medium of communication with God & he was bound to receive their report. The moral was thus corrupted - for the Priests gave wrong views of this subject making external obedience of the Law of exclusive importance - This view was freely spread among the people, those who were indifferent & careless were confirmed in their carelessness as they could depend upon their confessor & thus' him up on the performance of external services the remission of sins. On the other hand those who felt deeply felt that what the Church required & the remission of the Priest could not satisfy them & hence sought to form out a better righteousness by various observances. Various other evils in the moral was result of Catholicism - as mortal reservation &c.

Notwithstanding these evils many valuable

works were published on this subject in the middle ages - as that of Thomas Aquinas -

The third Period was that of the Reformers.

The Reformers proceeded upon the principle that every real Christian could learn his duty for himself & therefore did not treat the moral as distinct from the Dogmatic. The first who did was Calist in his Epitome & The next work is that of Mosheim in 9 vols. wh. is more practical than scientific - In later times the Moral as the Dogmatic was treated up on Rationalistical principles - The Dogmatic was fashioned according to the prevalent Philosophy & opinions of the ages wh. soon took for the necessary truths of human reason. So all the Moral was evolved from the N.T. & took no reference of the principle of the N.T. respecting the state of man. The systems of Stansen the Common People & others were formed on the Kantian Philosophy. Others were founded upon more general moral principles - Others again as that of Reinhold embraced more the peculiar principles of the Christian morality.

6 Ecclesiastical History

The leading principle here should be that the doctrines & arrangement of the church is divine. - The historian who recognises this will show that the perversions of these arise not from their nature, but that they are received into the corrupted hearts of him. It is the strongest proof of our depravity that even what is most holy is in our hands defiled - even the divine religion. The hist. must show that the decline of miracles of the middle age & the decay of them in the 19th proceeded not from the nature of the Christian Religion but from the pervasion of ^{the} ~~their~~ minds - The historian must further show that God has never permitted the true doctrines to be entirely obliterated. But under all perversions some truth remained - & that from time to time produced periods of reaction by which truth & life were revived in the church. - Ecclesiastical History will prove that all evil attached to our Religion comes only from men - and even the monastic systems with all their evil were the source of great good. -

The periods of reaction of wh. we spoke are such as those of the Waldenses - The Lollards - The Reformation, that of Spener & Franke - The present -

1st Patriotic. Representation of the lives, actions
works & influence of the Fathers -

2. Dogmatic History exhibition of the state of
opinions of in various periods -

3. Antiquities & Geography - see Stained
Geschichte der Kirchengeschichte -

The 1st Period from Thegesippus to the 7th Cent.
Thegesippus was the first historian of the Church
a Jewish Proselyte - only fragments of his works
remaining. - The most important was
Eusebius - Bis^{op} of Caesarea - Ed. by Vallartius
a work of great moderation & judgement. Many
other great authors followed Eusebius, but
with less critical spirit. The most worthy
of mention - Sozomenus Lactantius Theodoret -

2^d To the time of the Reformation. In this
period only weak attempts at writing Hist.
mostly by Byzantine authors as by Nice
Phrygiotes to the year 911 -

3 after the Reformation appeared the
important work of the Magdeburgh Centu-
riators undertaken by Mat. Flaccius - 30 vols
coming down to the time of the 13th - Its object
is principally polemical against the Ca-
tholics, to display the falsifications of the
Catholics - a learned work of a Catholic
was written against this Baronius' Annales
Ecclesias - The errors of this work are
displayed in the Exercitationes of Casaubon

The 17th among the Germans produced little in this department - But the French & English produced many important works as Basnage's - Burnet's History of his own times & Bingham antiquitates Ecclesiasticae.

Also among the French Catholics Dupin Patenius, ~~Montaigne~~ Meibellan -

After this Mosheim 1727 published his first work - his investigations were thorough but he gave the external rather than the internal history of the church. - His followers were J. G. Walsh, M. F. Walsh, and Semler - The new works by Spittler Planch & Neander have more taste & talent -

An important work is that by Schraack wh. contains many important investigations - but is dull & less skillful than some others - Many recent works have ~~the~~ treated the subject in a profane manner, presenting the dark side of the picture - & wanting entirely the Good - This was particularly the case the works from Spittler, Henke & Christian Schoniart. -

The late works by Gieseler & Dancer are free from these faults & are rich in reference to the sources of knowledge on this subject Neander's work the best. -

6 Pastoral Theology -

Its object to promote true religion among the people. Its main principle is, that the Pastor sh^d be conscious that the production of Faith & Piety is nothing mechanical or the result of mere instruction. But is produced by the divine spirit, so that the Pastor can only prepare & lead the people.

The divisions of this subject are the following. 1. Catechetical, 2 Liturgic, 3 Homiletic, 4 Pastoral & church government. — The most important are the Catechetical & Homiletic -

History of the Catechetical

Its object is to communicate the doctrines of Christianity to the new members of the church. Since Christianity has become the dominant religion it is confined almost to children. — and the Socratic method commonly adopted. Wh. is not an easy task for he who can question well must think clearly. — This department was attended to in the early centuries than at present. — But was not systematical taught some advice on this subject in Augustin. —

In the middle ages the instruction of children was much neglected. a work on this subject was written by Gerson in the 15th cent. *De parvulis ad Christum trahendis*. — Those Christians who were most evangelical were most attentive to this subject as the Waldenses, Hussites & especially Luther - who said a school master was

a greater man than our Emperor - His Greater
Catechism & the Reformed Helvetic Cate-
chism have had a great & blessed influence
Luther made many journeys to promote
the instruction of children! The Pride & am-
bition of the Clergy soon led them to ne-
glect this humble but blessed employment.
Spener was the first to restore this employ-
ment to its importance. - see Spener's Gedan-
ken über den Catechismus - Halle 16

The object of the Catechist is not merely to
communicate the ideas but to awake the
proper feelings. Hence we should ask what
are the best means to produce the sense of
sin & necessity of pardon - for as soon as these
& truths are experienced others follow of course

History of Homiletic

This has for its object to confirm the faith
& further enlarge the knowledge & experience
of the truths. The chief requisites for the
Preacher are, 1st that all he communi-
cates to the people should be derived
from the S.P. & not his own speculations. 2^d
He must also have a personal experience
of the truths of the Gospel, & firm conviction
of their divine origin. If he have not this
his duty sinks into a theatrical exhibition
& founded upon the jesuitical principle of
reservation preaching as true what they do
not believe. -

see Ammon's History of Homiletic N^o Part 1804
& Schuler Geschichte des Geschmacks in Pre-
digen Halle 1792. —

In the Synagogues of the Jews parts of the H.
was read in Hebrew & explained in Aramaic.
The Christian retained this as well as many
of the Jewish customs — The passages were cal-
led *avarsura* wh might be selected
at pleasure, in 5th cent they were fixed
& those we have now appointed in our church were
arranged in the time of Chalesmagne — The discourses
upon these passages were called among greeks *Homilies*
among the Latens *Sermones* — *Homilies* & *Sermons*
are now distinguished the former being what we
English call Lectures. —

The first Fathers studied the Chretic a great deal,
& took lessons in the heathen schools of eloquence
wh had a very injurious effect upon the preaching.
Christian Rhetoric was taught in Augustins *de abe-
tina Christiana* 4th Book — In the Catholic church
the preaching was more exhortations adapted to
the feelings. — At present preaching is very seldom
attended to here in Germany among the Catholics.

The first Introduction was by Guibert. . . in the
12th cent. Upon the revaloration of learning the
heathen Orators were again studied & works soon
appeared upon this subject as by Renschlin & Eras-
mus — Preaching assumed a very important
part in the Evangelical Church & made the chief
part of the service — and the Homiletic was par-
ticular studied — in Luther's *Gründsatze* in Walch's
collection of small works — & Melancthon de
modus et ratione concionandi. — Hymerius
1555 In 17th cent. the Homiletic

was much cultivated but was exceedingly formal, & numerous forms of arrangement were arranged proposed. - The work of Lange was in the spirit of Shiner, Notoria sacra 1709. - This method of preaching was prevalent under the present cent - excepting among those who acted upon the principles of the demonstrative philosophy of Wolf - In the latter part of the last cent. it was taught that the Hebraic & Greek dominant in the sermons - & oriental terms of the Bible be exchanged for modern terms as for regeneration - improvement. - Herder proposed this method of Schmalding earnestly -

§ The accessory departments of Theology. -

Throughout all these the distinguishing principle of Christian Religion must predominate. - if this be removed from the Exegesis it degenerates into nothing more than an ordinary part of Theology. And without this the Dogmatic & Ethics are only Philosophy. - The Ecclesiastical history without differs in nothing from Profane history. - The practical Theology becomes only the application of a philosophical morality or a psychological affair. - These constituted only the ground upon which true Theological science -

Help sciences are -

1. Orient & Western Philology - Antiquities
2. For Dogmatic Ethics - Philosophy & Psychology
3. For Eccles. Hist. - Profane History -
4. For Pastoral Theol. Psychology & Anthropology. -

Methodology.

General Requisites for the study of Theol.

The first requisite is a proper sense of divine things & desire of the great good of man. Man is connected with the earth & time & with Heaven & eternity. - Hence he whose soul is fixed upon the world feels such an emptiness within himself as the divine principle in his soul finds no more room for. - It is an undeniable necessity of man to concern himself with eternal things & endeavor to obtain holiness & salvation. - July 24th 1827.

Divine Providence has placed man here not to regard as the end of existence, but a place of preparation of eternity. His state there will depend upon his character here. Attention to the eternal things is a duty as well as a receipt. The theologian must have a clear view of these eternal things - wh. is to be obtained not by study but by the reception of them into his own heart: - and also the conviction of their truth which is not so much as in other subjects the result of argument - as of experience. And besides, from the character of the teacher not only is his own fate but that of unnumbered others depends. - Hence it follows that to have a heart set upon divine things is the first duty of the future teacher Ex 34. 1 Sam. 3. 1 Tim. 3. 1 & the responsibility of such is strongly described in Ps. -

A second requisite is clearness of mind & power of reflection. Some have this by na-

ture others must cultivate it with great difficulty. — The soul of man has received from God the constitution that before ~~he~~ it can receive anything as ~~the~~ true must form some idea of ideas. The propriety of conduct & feelings does not depend immediately upon the clearness of our ideas — but upon the state of the mind. So in religious & moral affairs there is a something in the soul wh. prescribes the proper course. — But immediately the state of the feelings does depend upon the clearness of our ideas. — A man may have something correct in his feelings wh. He cannot properly express. — and he can have a desire to do right but may not know how to apply his general principles to particular cases. — The theologian therefore in his own case & in that of others have such clear ideas of duty as prevent those errors wh. are so injurious. — To promote this clearness is necessary to reflexion much upon the mind & its various faculties & operations. a more important means however is a lively state of active piety. —

§ II. Particular qualifications of Students in Theology. —

The study of Theology requires & presupposes the knowledge of various other subjects to wh. attention is given in the Gymnasium — Theology, History — Philosophy — Psychology — Anthropology —

§ 70 Helps Mittel for the Exegese -

or Philology - knowledge of the oriental & occidentally language & antiquities. —

First of the oriental languages - which is principally requisite for the thorough knowledge of the Heb. - In a Lexicographical respect it is to be remarked - that our knowledge of the meaning of Hebrew words depends upon the tradition of the Rabbins - & hence the knowledge of the cognate dialects serves to extend & confirm this knowledge -

In reference to the grammatical forms & construction it is often of great use to apply to these dialects - and many peculiar idioms & phrases are also happily explained. — This knowledge is also requisite for the proper understanding of the Translations & commentators of the V.T. as the Jewish commentators - The Chaldee & Syriac versions are also of great exegetical value. —

The knowledge of these dialects is useful also in reference to the N.T. First for the better understanding of the Greek which has an aramean character - as the aramean was the language of Palestine was in the time of x^t was aramean - It is also important in a grammatical view & in reference to the phrases - metaphors, figures as the heaping coals when heat is found in Arabic. —

2^d This knowledge is useful for the understanding the Eastern translation of the N.T.

as to the question wh. dialects are most important? First the Chaldaee because most of the O.T. is chaldaee - & the new T. is also chaldaee. It is common to recommend the Arabic - it is indeed a rich & extensive language - but it is too difficult in respect of grammatical & multitude of words - as to require the greatest amount of time & labour - More important & easier is the Syriac - which is poor in number of words & simple in grammar - The Rabbinical is perhaps the most important - as rendering intelligible the commentaries of the O.T. - & to illustrate the Hebrew - & in the N.T. almost all the forms of expression peculiar, are found in the Rabbinical. Rom. 9. 29. see Commentary. The Rabbinical literature also furnishes important parallel passages of a doctrinal & moral character - as of thy present & future - & of the renewing of the world - see 8. 19. -

For Chaldaee & Rabbinical -

Buxtorf's Lexicon Chaldaicum Rabbinicum.

Opitius

Chaldaismus Targumico-Palmyrenicus.

Winer's Chaldaee Grammar -

Schaefer's Opus arameum - complectens grammaticam syriacam et chaldaicam et selecta Targumica.

Cellarii Rabbinical Grammar -

Relandi. *Analecta Rabbinica* -
Winer's *Chrestomathe Rabbinica* -

It is to be particularly recommended
to read the commentary of Kimchi - and
the Tract of the Talmud - *capita Patrum*
published separately in Erlangen - 1824-5.

The study of the antiquities of the
east & their manners peculiarly im-
portant. - We must either read the
oriental writers themselves - or the trans-
lations of later times. See Rosenmüller's
Alter in Neues Morgenland - Leip. 1818, 60s.
also Stephan Schurz

The conversion of the B. B. with the Hebrew
history - on this subject see Prideaux &
Schulford -

On Geography - see Histories & Travels,
Natural History Donat's *Auszüge aus*
Schenck's Mythica sacra -

Bochart's *Hierozoicon* by Rosenmüller.

We should be desirous to read those works
of the ancients who describe their spirit & cus-
toms opinions - see

Herder über die *alte indische Mythologie*
des *Mauspurgersfeld* -

Jones on Asiatic Poetry.

Schlegel *Die Weisheit & Sprache der Indier*

Glencke's *Uebersetzung of the Zendavesta*,
3 vols. with 2 vols of remarks -

Koran best edition with learned notes
by The Italian Maracci - & see also
Sale's Koran -

Montumenta vetustiora arabicae by Schultens.
containing the most ancient poems of the Ara-
bians before Moham. med.

And The Talmud - the Mishna only as
yet translated - Purenbrinkius - Amsterdam.
it is also translated into German -
Cabbala demaskata - published by

So much for the eastern we come now
to the western languages - The ground
of the Greek of the N.T. is the classical wh.
must therefore be known - & then the
Hellenistic Greek or Greek as spoken &
written by Jews - another element is the Aramaean.

Of the Classical authors the most important
are those who wrote after the time of Alexander.
& continue to the time of the Byzantines. These
authors have comparatively little been used for
the illustration of the N.T. Arrian - Polybius -
Herodian are the most useful - see Raphaelius
observations on Herodotus - Xenophonus & and
Myrrh observations on Diodoro Siculus - For the
grammatical department they have been
some used - see Bigerus by Hermann. - see
Winzer Grammar of N.T. & the works of his pupils.
Of the Hellenistic Greek there are few remains
the most important the LXX - & the Apocrypha
of the O.T. - The Apostolical Fathers & partly
the works of Josephus & Philo - It is desirable
to have a lexicon of the Hellenistic & also a gram-
mar - Schlenker's Lexicon of the LXX - fails of
its object - for he sh^d have given the meaning
in the classical Greek & then in the Hellenistic.

Winers Grammar aims at giving the peculiarities
of this dialect -
Koenigs observations ex apographis
Krebs obser^{es} & Josephus -

Of the Lexicons of the N.T. Brettschneider has
made most use of this source -

Of the antiquities of of the N.T. - or the
history of the Apostles & their times. -

& of the helps - science of Dogmatics

& Moral - General religious knowledge & Philos^y -

of the former - The heathen religion consists
of three elements: 1st doctrines derived from
tradition - which have indeed been gradu-
ally corrupted - as among the Persians the
doctrine of the fall & restoration - among
the Greeks of Elysium & Tartarus - preexistence
of the soul - &c. &c. - 'See Platon's Phaedon with
Wyttembach's excellent remarks - of the
doctrine of the golden age - These true &
correct are collected by Phannier theologia
Gentilis - 2^d Doctrines ~~from~~ ^{from} Myth^{ology} which
have arisen from a deep seated sense of
our religious necessities - such as sacrifices
& lustrations see Lamerz de lustrationibus
Gentilium - 3 Doctrines & Mythoi from
the most corrupted feelings of the heart
- such as many the obscene rites of their
worship -

The theologian can employ the first ele-
ment to confirm the ~~Christian~~ ^{historical} doctrines - the
other - to illustrate & confirm them by show-
ing their adaptation to the wants of the
soul, as manifested by the adoption of

doctrines & rites of such a character from the
Heathen - The 3^d b. shewing to what
length men will go when there is no
revelation. -

On the Philosophy - Philosophy strives to
attain a knowledge & operation respect
ing divine things. - Which it endeavours
to found upon the constitution of the
soul of man - But as it proceeds upon
the principle that the religious senti-
ment is subjective & different in each in-
dividual & the thinking principle uni-
versal, it makes the latter either entire-
ly or principally the source of knowledge
upon this subject - But the latter is as
diversified as the former - There is no
universal Reason - The deepest thinkers
as Spinoza, Fichte & Schelling stand in
opposition to what most men hold
for the truth. - The manner in which
men think of religion, is dependant
upon his circumstances, (education &c.)
& especially his temperaments & feelings -
If then the correctness of our knowledge
is dependant upon the purity of our feel-
ings - it is clear that only from the feelings
can certain knowledge on this subject
be obtain - Three advantages for the
theol. 1 in a formal respect - as an exercise
for his mind 2 in a material respect either
to prove from the admissions of Philosophy
the plain doctrines, or its unsatisfactory
character of its doctrines for the heart.

Two methods - speculative - discursive method
2^d ~~Subjective~~ intuitive. - The former man
pursues as ~~an~~ entirely independent being.
The knowledge of man ^{that} ~~marked~~ entirely de-
pendant upon reasoning. I maintain that
it ~~can~~ can immediately attain know-
ledge of God & truth. - From thinking it
draws the conclusion of existence, from
existence - that of the author of its existence.
But this can never lead to truth. In the
consciousness of thinking is included the
idea of personality. And man cannot
be conscious of himself without be-
ing conscious of his dependence -

Of the 2^d method the intuitive, proceeds
upon the question - why it is that men
think & feel in such or such a way? &
answers that it depends upon the
constitution of our nature. - or the state
of the soul. - And the ground that our
constitution so or so is lies in the author
of our existence. - & hence the reason, & that
men think in this or that way depends
upon God. This method does not regard
the faculty of thinking as a source of know-
ledge - but merely as a means of un-
wrapping what is in the soul. Hence in
reference to God, it teaches that God has
by his connexion with the soul & has reveal-
ed himself to man - so that in the con-
sciousness of ourselves is included that
of God. -

The first method is called discursive, because it proceeds by deduction - The second intuitive because it proceeds on consciousness - The former is called subjective because the knowledge of divine things is regarded as the result of our own efforts & are different in different persons - The second is called objective because our knowledge is given by what is in our own souls - but as the soul is regarded as the sphere of God - so it is a revelation. -

Of these two methods the latter is most intimate connected with the religious feeling of the soul - which are a species of conscience or consciousness - The following characteristics should mark Philosophical works for Theologians. 1st not only the activity of the understanding - but the feeling & the will must be taken into account. Nothing can be true which is not true for the whole man & for all men. - man is not merely Verstand & he who founds his system only upon Verstand will ever carry a lie in his consciousness. - 2^d There must be an accurate logical deduction & analysis - see - Plato works - Phaedrus - Phaedrus - with remarks by Weytenbach. - Apology of Socrates - the most beautiful picture of life - Meno - Symposium Chancellor Bacon de argumentis scientiarum in which he considers what is the ideal of all science.

H. Kuntze's Philosophical Works French
he is of the Platonic school.

Schelling's smaller philosophical works

The discourse on the Freedom of man -
Schleiermacher Rede an die Religionen an
die Gebildeten - This is the most pro-
found reputation of Deism ever written.
It is peculiar as the religious faculty of
man is represented as something peculiar
& distinct faculty.

Schleiermacher Monologien. It is use-
ful as pointed the attention to the in-
ward depths of the soul where every man
has a revelation of the divine being.

Schleiermacher's Logmatik.

With regard to the various systems of philos-
ophy the most worthy of notice are 1st the Pla-
tonic - which has ever had a great influence
in elevating the mind above mere exter-
nal & material world. - Its great peculiarity
wh. gives it this power - is its view of the in-
timate relation between God & man - especi-
ally in Phaedrus - where he says - man once lived
in close intercourse with God - & rose to the feet
of the Gods - but since then they have fallen
to the dust - when he returns to virtue &
knowledge it is but the recollection of his
previous happy state. He teaches the same
in different words in his Phaedrus - This view
is connected with the truth as taught
in the Pl. - which teaches that our aspiring
after immortality & holiness is but a desire
to return to our previous state.

2^d System the Eleatics (from Elea in Italy). This system starts with the question - whether any thing be - wh. has not been before - or whether any thing can be which has not existed in another form before - The former can not be admit because ex nihilo nihil. With regard to the latter, that all wh. is has previously existed & only the form is changed - but it may be asked whether the form was in the previous existence if it were there is no real change - if it were not there is something produced out of nothing - all change therefore is mere apparent & all is one & unchangeable - Thus they form a regular systematic Pantheism - Xenophanes the leader of this sect. —

3^d System of the Stoics - founded on pride - See Seneca's Letters & Lactantius's System of the Stoic Philosophy. —

4th Scepticism. which teaches the uncertainty of all knowledge derived from the human understanding. But as man cannot doubt every subject it follows that there must be truth attainable for men - see Sextus Empiricus. ~~The moderns~~ Of the moderns the most important is Hume. — See Staudlin's Geschichte des Scepticismus - one of his best works. —

5th New Platonism - wh. arose out of the conflict of Philosophy with the Christianity. The

most profound of this school is Plotinus
opera Plotini. Basle 1518 -

6th Spinoza - who formed a system of ideal
Pantheism - "If the world continues many
years the universal religion will be Spino-
zism - for reason leads & cannot lead
to any thing else" so expresses himself one
of his disciples - and the same says Jacobi
in his letters on Spinozism - See Spinoza
's works edition by Paulus 2. vols. -

7th Kant. The great object of his system
is proved that the existence of God & the
immortality of the soul cannot be proved
by argumentation. - These truths & the
freedom of the will be maintained were
to be regarded as postulates. - The principal
effect of his philosophy was to render the
conscience & inward feeling of men more
regarded - see die Kritik der Reinen
Vernunft - & Kritik der praktischen
Vernunft Riga 1798. -

8th Schelling's system. This proceeds entirely
by upon the intuitive method. - The
most important works - His treatise
on Liberty - & Philosophie & Religion
1804. Darlegung der wahren Lefzen der
Naturphilos. Metaphysik des akademischen
Studiums 1806 - Denkmale Schrift über
gottlichen Dingen -

9th Jacobi. He was strongly from the
east of his feelings to inclined to Stru-
& hence he could never admit the Pan-
theistical system - on the other hand he

adopted nothing of Christianity but its
Deism - He could not bring himself to ad-
mit the doctrine of Redemption nor the
authority of the Bible as a revelation. ~~See his~~
Letters - where he says he was in feelings
a Christian but in Reason a Deist - & was driven
about between the two. - His most impor-
tant works - are on Spinozism - *Nichtigkeits-
an Dingen ist ipso offenbarend.* -

Hamburg von Tennemann by Meier -

Hamburg der Geschichte der Philosophie
by Rikner -

Brucker Historia Philosophia -

Tennemann's Geschichte der Philosophie
11 vols - 1819 -

Hamburg von Twisten Abriss der Logik -

Hamburg der Logik von H. Ritter. - Berlin 1824.

To this point we have treated of the
metaphysics as help - science for Dogmatic.
Moral philosophy is not to be consid-
ered in connexion with Biblical - Moral.
and here presents itself at once the
superiority of Christian moral. which teaches
actions are only good when springing
from good feelings & these feelings are
good only so far as they come from the
love of God. - So that morality cannot be
separated from Religion & it is remarkable
that Jacobi says he has never known
a good man who was not religious. -
Christianity alone presents the ideal of

the holiness - The ancients never attained
to this. - The systems of Epicurus - of the Stoics
& of Platon all aimed at this but failed.

§ Help = sciences for History of the Church

These are Profane History - & Geography
The former is important not because
many of the events connected with the
history of the Church that are so inti-
mately connected also with political
events that they cannot be separately
considered. - It is desirable that
such subjects as the History of the Roman
Emperors - of the Wanderings of Nations
- of Herod - of Apollonius - & in later
times of Henry VIII. - of the French Rev-
olution ~~were~~ ^{shd} be written by Christians.

Roscoe's History of Leo X. is important
The Life of Constantine the Great. -
The Life of Emperor of Julian by Meander -
Geschichte des 18^{ten} Jahrhunderts von Schlosser -
& 2^d use of profane history. as the history of Church
especially teaches the ways of God - The pro-
fane history teaches the same - The history
of man presents one unbroken chain of evil
& folly - the good appear only here & there -
man is the great agent in history & from him
come all his sin & folly but how momentous
w^d it be if there were no God who directs &
overrules every thing - The agency of God here
fore cannot be separated from that of man
The sin as along as it is act of the falling
& will is the ~~work~~ ^{work} of man - as soon as

it is expressed in open action it is subject to
God & overruled for good. In history there-
fore we have the immediate agency of
man & the mediate agency of God. — Hence
the way of God can be traced from profane
history, in the direction given to particular
events in the overruling of the whole. —

See Leupolds über die Erziehungs der Staats-
bürger — & Herders Ideen über die der
Philosophie. — neither of wh. however but
by accomplished their object. —

The history of the world is treated in a
religious view by Walter Raleigh. —

The learned work of George Müller über
das Studium der Geschichte contains many
excellent remarks of on this subject. —

3^d Advantage. Exhibits human, such as
it is when not influenced by Christianity.
It teaches us also the evil of sin — & shows
how low man can sink in iniquity. Had
not the French revolution occurred had
not such men as the Roman Emperor ex-
isted we sh^d have doubted whether they
could exist. — see Historia Augusta. —

History of Nero by Suetonius — of Tiberius
by Tacitus — & the History of Pope Alexander
VI. Menzels Geschichte der französischen
Revolution. —

another subject necessary to attend to. — the sci-
ence of writing history, wh. gives the rules by
a history sh^d be written. — such rules as —

1^o that facts sh^d be pure & impartially pre-
sented — so that the author adds nothing
& gives nothing back. It is not necessary as
often said — that the opinion of the author

sh^d not appear - for if this were the case he w^d become a dry annalist. -

2^d The history must be pragmatick - that is present the grounds & causes of events. -

3^d The Rule given by John Müller - The historians sh^d not describe vice & virtue but present them. Not use more general expressions & reflexions - but facts & data. - is Müller only work. -

4th The historian sh^d apply to the original sources of information & not from second hand sources. Private histories as memoirs are peculiarly important. -

In reference to the Bib. Hist. no one can deny the impartiality of the sacred historians. The idea that the Pentateuch was written merely to exalt the Jewish Patriarchs as maintained by De Meette & Augusti is utterly unfounded as the signs of all are retained ^{intact} without excuse or exculpation. - Equally impartially & simple is the relation of the Apostles of their own faults & ignorance. We see however their own interest & conviction. They are neither dry annalists - or sentimental rhetorians. - The common Pragmatism is not to be found in these historians they give not the human connexion of events - but rather a religious Pragmatism. In reference to the third rule the sacred historians are models - they make no general reflexions. - They give only facts & data. - And in reference to the 4th Rule it is plain that the Evangelists drew their information from the best possible sources. -

See Mours definitio narrationum &c. 7.
quoad modum narrandi -
Wolkmann Characteristice des J. Müllers.
J. v. Müller über die Geschichte -

§ 6 Help= Sciences for the Pastoral.
Pastoral theology teaches us how to promote religion. The religious feelings of men are not magically produced. But according to the natural laws of the human soul. Hence the pastor must be acquainted with the soul & its laws of action. This it is the province of psychology to teach him. He sh^d know what Liberty - the Will - inclination are - the relation of knowledge to feeling. - Psychology teaches this only in the abstract without reference to particular individuals - The character of the soul as greatly regulated by climate sex age &c. &c. The influence of these it is office of the Anthropologie to trace & exhibit. - See Keimath's Anthropologie & Keimath's Psychologie. -

§ Methodologie of Exegesis. -
This is peculiarly important as it gives the contents of all theological knowledge all other departments only the application. Luther therefore properly so highly extol'd the study of the Bible in the preface to his German translation. All writing about & upon the Bible must be like John the Baptist to X^p. -

1. Methodologie der Hermeneutik. -- We have seen 1. Bib-
lical Her. is only a part of the gen. Her. The latter has not
yet been scientifically treated. The student sh^d reflect
upon the manner in wh. we come to understand any
author or speaker. Of 1. Bib. Her. is only a part of 1. Gen. Her.
& only differs from it on account of 1. peculiar charac-
ter. 1. Sacred writers - it follows 1. its principal busi-
ness is to apply 1. principles of gen. Her. to the B. We
have seen 1. are two kinds of Historical-Grammar. Her. & 2.
the religious character. 1. Sacred writers may be treated
as the identical with 1. of other religious men among
the Deists of the Jews - Arabians - or we may con-
sider that there is something peculiar in this cha-
racter & 1. is an essential difference between 1.
religious feelings. 1. Sacred writers & those of more
deists. - It may be asked whether if this differ-
ence sh^d give rise to a difference in the prin-
ciples of interpretation. - of a deist & a Xtian. who
then both would give the same rules - & as this
w^d probably be 1. case whether (as we must ad-
mit) there w^d not be a difference in 1. applica-
tion. - The Xtians lay down the main principle that
(Plank disputatio de canone her. quo 1. her. 1. inter. jubetur)
the B. must be explained from itself. - The Xtians of
hence that a new principle of life is communicated
to men by the Saviour & that those who believe
in him are partakers of the *σώματα αἰών.* - They find
1. P. P. teach that this is a principle of life of
wh. the nat. man knows nothing. Rom. 8. 16. -

The deistical interpreter proceeds upon the same
principle but he has no experience of this new
principle of life. and hence he can not compre-
hend the existence of such a principle nor re-
cognise it as taught in the B. He ∴ thinks that
1. *σώματα αἰών* is nothing peculiar & specific but
what comes from the man himself a good con-
science.

8. 1827.

whisk.

we have seen: I P. Bib. Her. consists in the application of Gen. Her. - but I in this application the deist & christian will differ. -

Bib. Her. has been little cultivated of late best books. Beck's Monogrammata Her. N. G. Keil's Hermeneutic N. G. Lücke Grundsatz der Hermeneutic des N. T. Göttingen 1817. Keil's work is peculiarly expert in the founding of his rules upon 1 general principles of the Understanding. - Lücke better. -

Rambach's Institutiones Her. 1728

Turrellini De N. interpretatione Libri ff Ernesti by Simon Leipzig 1809. -

The application of 1 gen. Her. to 1 O.T. is peculiar interesting. - see Oelschansen's works on the deeper sense of the O.T. & in the interpreters of P. - This object is principally to show in reference to the prophets the relation of the matter with the form of their prophecies. Thus the N. P. excited the desire of the Messiah but manner of expressing this desire was modified by 1 external circumstances. The Her. sh^d teach how far these forms are influenced by the N. P. -

2. Bib. Philology. - First of the Heb. & Chaldee.

all the operations of God in 1 word must have a definite object even when man cannot discover what it is. Hence men have given them much trouble to investigate what peculiar advantage has attended the giving of the Revelation of God precisely in the Lang. in wh. we have received it. -

The Hebrew has the advantage of more Anschaulichkeit & it is more graphic - than the western languages. - More is conveyed by a figurative

expression than by a literal. - as light & darkness for holiness & sin - & when God is called Light. - It has the advantage of being more simple than the other oriental languages which are all more or more less bombastic. - It has been objected that L. Heb. cannot express abstract ideas with precision. - But this objection is founded upon the idea that revelation is designed to stimulate abstract notions - but it addresses it directly to the feelings - & has for its great object to bring men to God. - And the biblical language being figurative is equally intelligible to learned & unlearned Jews much shorter than the language of Plato. -

The Greek N.T. has lost the rhetorical character of classical Greek - but has the advantages of the Heb. -

In the studying of Heb. the first object accurate gram. knowledge - this best acquired by translating in Heb. - It is useful after very accurate reading, to convert the study of the difficult books in the same manner with the cursory reading of the easier books. For the cursory reading - the German Translation of De Wette - & the Latin of Castalis are useful. - The books of Gesenius & Stronach are best for studying the language. -

For the Greek of the N.T. the improvement of this department of study depends upon the proper use of the books written on the subject.

The Gr. of N.T. is formed from the Aramaean - the Coptic Greek & the Hellenistic - These should be all cultivated & the gram. & lexicographical explanation of the language of the N.T. founded upon them. The gram. labours of Winer & his pupils are almost the only ones

of consequence. Haas's work is exceedingly defective. - Winer's 2^d edition 1825 is greatly enlarged & improved but still many things are yet wanting. - Thiersch's commentary to Mat. - Lipsius de usu conjunctioni & indicationi in N.T. Bonmann's additions to Koenig's Acts of the Apostles. -

In Lexicons that of Schleiermacher is distinguished by its rich antiquarian references. - Its defects are 1. that the various elements of the N.T. Greek are ^{not} sufficiently distinguished. 2^o The significatio & denotatio of the words are not clearly enough discriminated. - The meaning of the words as the ground idea sh^d be first presented - as the real meaning of the word & then the modifications of wh. it is susceptible - Haas's refers to the classical Greek but not sufficiently to the Aramaean: and the meanings are too numerous. The religious spirit of the N.T. authors is not sufficiently required. - Preitocher's Lexicon presents a better classification of the passages of the N.T. the Hellenistic element is diligently & amply illustrated - the Aramaean less & the classic not sufficient - The religious ideas not deeply nor clearly understood -

Apologues & History

This department little cultivated of late. - It is peculiarly desirable that we had a life of x^t as the Orator, the simple image of man - The best life we yet have is that by Rapp but this defective. Kleinknecht's Menschliche Person in dem Jesu Gottes

Characteristic der Bible von Meierner ist
is a learned work. — wh. presents the peculiar
traits of character of the Apostle. —
another work much wanted is a history of
the O.T. The best at present are those of
Pancerus & Tsep. — Tsep. Bibliothek der
heiligen Schrift. Zurich 1791. — 2 vols.

In the Apologetic the work of Leps is men-
tioned above & the Apologetic von Stein
1824. This work contains all the departments
of the subject, but is deficient in thorough-
ness & accuracy. — Among the ancients, the
apologetics by Tertullian & Augustine
de Civitate Dei. —

Eileitung — The most important require-
ments are, 1st erudition wh. overlooks no
point, in no department is attention to
little circumstances more necessary. 2^d the
absence of historical scepticism. — it is unjust
in historical investigations to demand mathe-
matical evidence. — 3^d Impartiality.

The most learned work is that of Butthold
It contains the most data — The judgement
of A. L. author is not always natural
& just. The most sceptical are those of De
Wette That of the Old T. in 1821 of the N.T.
1827. — very accurate — Sahn's of the O.T. is the
least sceptical 1802. — his proofs however often
force. Carpzov Introductio ad N.T. 1791. still
very useful. King's Eileitung ins N.T. —

The most important exegetical works
are 1st for the Old Test. —

The patristical exegetical works less useful
partly from deficient knowledge in the lan-
guage & partly because they understood the

o. t. precisely as the N. T. forgetting the plan
of God in the gradual instruction of men. —
Theodore Questions in libras hist. D. T. —
Nicephorus Catena

This work contains the most important
fragments of the ancient Gr. Versions —
Jeromes Commentary on the Prophets.
Augustine in a dogmatical view are im-
portant — his commentary on the Genesis —
of the Reformers —

Calvins Commentary on the Prophets
& Psalms —

But there is interesting commentary on Genesis
& very useful for teachers his com. on the Psalms —
Critici Sacri in D. & N. T. — best in the old.
Calvus too wrote on D. T. & 2 vols N. T. his object
was to correct the interpretations of the Grotius
particular valuable for the phrast. & Messian.
Elders on the Pentateuch, the best of
Rosenmüller taken & this work —

J. D. Michaelis Translation & Observations
translation arbitrary — remarks only valu-
able & historical antiquarian notices —
Rosenmüller über the Pentateuch, Psalms
Prophets, & Job
Wombreit on Job. —

Gesenius on Isaiah — this peculiarly rich
in philological & hist. investigations. —
Rosenmüller learned, (but too much) &
deficient in religious feeling

Besides these & two works of Herder "Älteste
Vorfürde des Men. Geschlecht." & on the
Hebrew poetry. —

Gleichen Erklärungen der Salom. Schriften,
De Wette über die Psalmen
De Wette Tabernakel. —

New Testament.

Chrysostom on Mat, John, acts & Epis' of Paul.

particularly in the Romans & 1 Corinthians.
distinguished & piety & psychological character.

Theodoret on the Epistles of Paul. — separately by
Noepelt. — many good grammatical remarks
but does not deeply enter into the sense.

Jerom's on Galatians &c. &c. — his historical
remarks particularly valuable.

Theophylact & Occumenius 10th cent acts
& Epistles — both collections wh. contain
excellent notices & older commentaries.

Eutymeus Zigabenus (12 cent). commentar
über die Evangelia — Leipzig 1792.

Erasmus Paraphrasis very excellent, the
Latin pure to a surprising degree.

Luther on the Galatians & a few ch' in
Mat. & John. and his house Postilla.

Melancthon, on John, Mat & 1. Romans
on the Romans the best, dogmatical.

Calvin The greatest exegist of 1 Reformed
Church & his learning, taste & piety. His
Harmony of 4 Gospels 1 best work on the Gos-
pels. Commentary on 1 Epistles — printed
separately.

Beza Novum Tes^m cum annotatione publ.
distinguished & Philol.

Grotius on the N. T. Halle 1796 — far bet-
ter than his work on 1 O. T. in the Gospel dis-
tinguish for learning of every kind. —

Maldenatus on the Gospels the best among the catholics - Jesuit. -

Wolf Curæ Phil^æ rich in learning - but not always useful -

Heumann Commentar Jum N. T. 1750 12 vols. rich in learning & quotations of various interpretations, fails in philol & impartiality. -

Bisemann on Mat. - Lipzig 1789. - it contains a defense of his^y & character of the author - also historical remarks of value
Klenker Biblische Sundpatricken - on important passages - Mat. apologetic -
Lücke in Lohn's writings. - later than Appar particularly good - on the Epistles -

Paulus on the Gospels 2 vols - his faults are known, his value is in a historical respect.

Käinzel's Commentary on Thos² Books, rich collections - various interp.^s but many of no manner of use - & even foolish. - He fails in phil^y - & entirely in the proper conception of the spirit of the author -

Fichte Commentar on Mat. very minute philological investigation, wh. seldom have any great influence on 1 sense -

Koppe N. T. continued by Hennrichs, Johsen & Pott - deficient in showing 1 connexion & in an exhibition. 1 true x^m ideas -

Rheinwald on 1 Philip^{ians} diligent use of Fathers & Reformers -

Winer on 1 Galatians. -

§ 8 Methodologie of the Dogmatics -

Biblical Dogmatics ok'd he 1 first attended, com-
monly united with 1 Scientific, this injurious
to both. - The first good bib.^l Dogmatics was
by Freilinghausen Halle 1703 - fails in ac-
curate exegesis - useful & excellent extracts of
Luther - Better is 1 Billische Theol^{ie} von
Lachisae - Prof in Goettingen, better exegesis
but only 1 principal passages quoted. Storr
Doctrinae Past. translated into Ger^m by Hlat
2^d edition 1823. - the best yet published, fails
in natural exegesis. -

Requisites v^t le département. To collect
all p. passages wh. of a dog^e character, &
principal passages not sufficient, as p. s.
not regularly systematic, but rather intimate
incidentally p. truths & doctrines. — also desira-
ble to p. collections upon particular ^{doctrines} passages
such as Kleuker's John, Peter, & Paul in wh. s.
views of the Apostles or it are accurately given Bz
1785. — Asteri Ueber die paulinische Leh-
re Begriffe. excellent on νομος & ἡθυσια —
Scholten de appellatione Dios ἀνθεωον.

Church Dogmatic - 1 foundation in Symbolic Books. The studying of Books important
a. as his^d documents b. persuaded by true spirit
c. compends & dogmatic. - see Tittmann's Libri
Symbolici Eccl^{ae} Evan^g 2^d edit. 1826. 9 / v Hase -
The doctrinal works of 1 Reformation - Melancthon's
Loci communes last edit. 1822. - Calvin's
Institutiones distinguished by great perspicu-
ity, insight & acuteness -

John, Gerhard, a theologian & greatest learning & piety
Loci Theol^{ici} 8 vols. fol. in Tübingen 1782 - 24 vols. The richest
repertory & hist^y & doctrines. The remarks & Editor's notes
very useful in this respect. — Bucer's Institutiones
Marheynke Institutiones Symbolicarum gives a good view
of the doctrines & Protest^{ants}, Catho^{lics}, Greek^s &c —
De Wette's kirchliche Dogmatik —
Breitschneider on 1 Entf^{ung} Theol^{ogische} Begriffe —

Scientific Dogmatics — very apt to assume a hostile
position to the true doctrines, as a system it is generally
by assumed & 1 Bible subjected to it. Most of the later
works proceed upon 1 principles of Kant, as Staendlin
& Ammon — many unite also ideas borrowed from
Jacobi, The judgement. 2 works: dependent upon
our opinions, these Phil^{osophy}. In the latter times Kant's
systems, almost universally rejected. — see H. Rutter
die Halbkantianer & Pantheismus — Berlin 1827. —
Sattorius die Religion ansehnlich der Grängen d. Moralphil^{osophie}
dit. Beiträge zur evang^{elischen} Rechtsgläubigkeit. —
which presents 1 opposition between 1 Nat^{ur} & evangelical
doctrines. —

Dittmann über Nat^{ur} & Supernat^{ur} & Atheismus. very
clear & precise, its object is to show 1 Nat^{ur} must if
they consequent become Pantheists —

Schleiermacher, in 2 Reden über die Religion, at
tacked Rationalism in its foundation. He shows 1
Relig. belongs to another Gebiet, & soul & Ph^{ilosophy} & 1
latter cannot prescribe laws & 1 former — as 1 ob-
ject of Dogmatics according to Schleiermacher is to present
in Idea & contents. 1 Religious consciousness, so is
the object. 2nd Dog^{ma} to present in Idea the contents

of the 1st consciousness & to show how it was exhibited
in N^o 1 & 2 Apostles. - The 1st to be capable of this would
must be a true vital 1st -

Schleiermacher produced his Dogmatic upon these prin-
ciples, but a critical talent had so much the
predominancy if he rejected many doctrines real-
ly founded upon 1st consciousness -

Twiston's Dogmatic presents, upon the same prin-
ciples, a much truer exhibition of 1st doctrines. 1825.
only first part yet published. - See also

Bokhammar über die Freiheit 1821 - & über die Religion
& Offenbarung - 1825 -

Reinhard's Dogmatic, has an apparent clearness
wh. arises & is fast of difficulties are examined to the
foundation. 'The serpent was wiser than by eating
a poisonous tree!' -

Schott Institutiones Dog^{ae} a short but useful view.

Breitscheider Dogmatisch & 1st of Knapp's Dogmatic.

§ 9. Methodologie of 1st Ethics -

The same principles wh. Schleiermacher applied
to 1st Relation of Phil^y & Dog^e must be applied to
Phil^y & Ethics. The latter cannot receive its laws
& 1st forms, it arises in an entirely different man-
ner. It presents 1st feelings & actions of 1st who are real-
ly under 1st influence. 1st faith. These feelings & actions
depends upon 1st view of 1st p. & 1st connexion with God.
Of late 1st Ethics still more frequently has been con-
nected with Phil^y & especially with 1st Kant. This
was 1st more improper, if the Kantian Moral, avoided
by rejected all connexion of Relig with 1st Moral
of the earlier systems 1st best. Mosheim's 1st Sittenlehre
completed by Miller 9 vols. - distinguished by good prac

trical remarks - not scientific -

Cantius 2^d Moral - The^{re} disting^d by originality & profound views - later

Reichard 2^d Moral Leipzig 1802 5 vols - Does not sink deep enough into 1st 2^d doctrines, & has much of Kant, & historical notices valuable. -

Schwarz Hamburg der 2^{ten} Ethik Heidelberg - 18th man ed by diligence & piety deficient in system. -

§ 10. History. -

Experience & more power of proof & argument. Hence 1st importance. Hist^y - Eccl^l Hist^y teaches us 1st experience & ages, 1st operation & 1st natural heart of man, the whole phenomena & unveiled nature, & also 1st influence of 1st Spirit of God on human nature. We sh^d can mark 1st distinction between 1st church visible & invisible. By 1st latter is meant, 1st union of true 2^d by 1st Spirit of God. by 1st former consists not only - 1st but also of men external 2^d - The true members & 1st church are ever under 1st influence - sin. - In 1st sense 1st are 1st ch. militants, in 1st state - perfection 1st are 1st ch. triumphant. Eccl^l Hist^y concerns itself with 1st visible church, & we must not expect to see perfect men, but human frailty mingled with what is divine. - Jacobi says, das wasser & guls frisch. Dem Gold - es lieff fallen an tau, aber es dwer dwinnt die wöper welpf ab mit falten.

The kingdom of God says Luther is like 1st sun behind a cloud we see 1st light but not 1st sun when 1st cloud is away 1st sun is see in glory. - It lies in 1st nature & 1st subject is 1st least known for 1st greatest of

my 1st is its inward power on 1 feeling, wh. is not known by others. When 1st makes 1 deepest impression it is less inclined to prep forward upon 1 theatre of Hist^y many of 1 best men have died without 1 names being known. - see, George Müller Religion and der kirchliche - Leipzig 1806 a work wh. contains many important treatises. - The most important requisite. - eccl Hist^y is: 1st it is every where exhibited & distinguishes 1 influence - God's Spirit, & 1 intermixture of den, This the great advantage of Meander's Hist^y.

Gesler's kirchen Geschichte wh. gives more facts - Härdlein's kirchen-Geschichte, but not particular & characteristic.

The Hist^y tables by D. Vater.

Schrock's kirchen Geschichte so rich in materials.

Denkwürdigkeiten aus d. kirchen Geschichte von Meander

Milner's Hist^y wh. contains 1 most important practical portions of Ec.^l Hist^y.

George Müller Religion and d. l. Geschichte -

The Patriotic & Dogmatical Geschichte.

Patrologie von Winter. - For the Theol the most

important are 1 exegetical works mentioned among & G. Chrysostom de sacerdotio & Augustin de Civitate Dei. -

Dogmatical Geschichte belongs in one view to Hist^y & in another to Dogmatic. - This a very difficult branch requiring 1 most accurate knowledge, a r^e-spirit, & penetration. -

The most learned work. Petavius de theologia dog^o Paris

Keppler Bibliothek v. kirchen Väter 18 vols. -

München's Handbuch der Dog.-Geschichte.
Ruppius Lehrbegriffe in The 3^{te} Aufl. seit 1773
Augusti Lehrbuch der christl. Dogmen Gesch. 1820

Methodologie Pastoral Theol. -

To this beyonds all the practical portions of the
Ministerial office. - we refer only to the newer
works - Gesamt Pastoral Theol. in 1826 -

Kestler Lehrbuch der Pastoral Wissenschaften 1827

Finitis.





